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BY AND BY:
AN HISTORICAL ROMANCE OF THE FUTURE.

BY EDWARD MAITLAND.

BOOK IV.

CHAPTER V.

The vast works in progress in Soudan were exciting widespread attention and interest. Already had the Empire of the African Plateau made such an advance in importance and civilization, that the probability of its early admission into the Confederacy of Nations was everywhere allowed. Such promotion as this was far beyond the dreams of the previous sovereigns of Soudan, and the people were elated beyond measure at the prospect. Not only would such admission be a recognition of their claim to rank among civilized communities, but it would be worth a large percentage in the money markets of the world. Could Criss and the Emperor secure this admission, they would gain for the country an advantage greater than that which they had in vain sought from the Stock Exchange of Jerusalem. Even the people of Soudan now saw the impolicy of their once proposed repudiation.

Of course, as in every partially civilized community, there were people whose vested interests were opposed to the new state of things, and who thought that their interests ought to be paramount. In order to be recognized as sufficiently civilized to be admitted to the Confederation, it is indispensable that the candidate-nation prove itself amenable to the ordinary processes of reason in its various public departments, and that all parts of its system be consistent with each other. Thus, there is no chance of entrance for a people whose institutions rest avowedly on a basis of mere tradition. For the civilized world has learned by experience, that experience is the only trustworthy basis of stability, whether in public policy, religion or morals. For instance, to have a national church, or not to have one, is, in the view of the Elective Council of the Confederation, a matter of indifference; but the existence of a church, or of any other public institution, resting avowedly upon a traditional or dogmatic basis, is fatal to the chances of the claimant.

Not only was Soudan at this time inadmissible on the ground of its having a national church of this kind, but it carried its defiance of logic and consistency to so incredible an extent as to maintain two national institutions, directly opposed to each other, both in principle and in practice. For, in its national schools, which were derived from the Mohammedan period of the country, it gave an education which consisted, as with us, in the cultivation of the intelligence and moral sense of the children; while in its National Church, which dated from the change to Christianity, and owed its existence to the personal influence of the royal house of Abyssinia, it denounced the human mind and conscience as delusive and pernicious, and claimed the assent of all to a theory of the universe and system of theology which failed utterly to commend themselves to those faculties. Thus, at this time Soudan was in the category of what the Council is accustomed to schedule as Lunatic Nations, inasmuch as it had no settled principle of action, and pulled down on one side all that is upheld on the other.

Enlightened by Criss, it was now the Emperor's ambition to remove this stigma, by placing the national preacher in accord with the national schoolmaster. His pride revolted against the notion of his being regarded by the highest civilizations in the world as but a sovereign of fools. And pride, Criss found to his regret, was the leading motive to which his cousin was amenable. Next to pride and obstinacy on behalf of his own way, came the sentiment of affection for his cousin. In the conflict between these feelings, Criss not unfrequently found himself compelled to appeal to his pride, in order to turn the balance in the desired direction. It was by acting on this motive that the native combativeness of the young ruler had finally been enlisted on behalf of radical reform. Having once resolved to win the approbation of Europe by abolishing the absurd incongruity between the preacher and the teacher, the very hostility of the vested interests, which fattened upon the existing system, served to strengthen his purpose. To this end he listened eagerly to all that his cousin had to say on the subject.

Educated under the impression that the priest was the natural and indispensable sustainer of the crown, he was

surprised as well as delighted at the array of incontrovertible evidences whereby Criss showed him that the priest has never supported anything save for his own ends, and that the whole history of priesthoods, of whatever age, country or religion, shows those bodies to be, by their very nature and constitution, utterly and irredeemably selfish, making their own aggrandisement, individually or corporately, the one object and aim of their policy. Criss wound up his homily on this occasion by saying:

"Ah, if they had only striven for man's regeneration here, with but a fraction of the persistency with which they have invoked the hereafter! But, as it is, there is no cruel or degrading superstition, from the belief in demons and witchcraft, to that in human sacrifices and eternal torture, that they have not fostered and turned to their own account. I repeat but a trite historical truth when I say that the priest, as priest, is both enemy of man and libeller of God; and that the throne which has such a foundation can only be that of a tyrant. This, so far as the people are concerned. With regard to the ruler, it is the least secure of bases. For the very theory of ecclesiasticism is subversive of all civil government. In order to be the ruler and redeemer of your people, you must begin by effacing every vestige of sacerdotalism from the public institutions of the country. Of course, privately, people may hold and teach what they please. But the State can recognize and support only what is consistent with the equal liberty of all and its own supremacy; and no ecclesiastical system is that."

"But my own throne," interrupted the Emperor, "what becomes then of my divine right? They have always upheld that."

"Divine right," replied Criss, "is but a dogma. Real right has no need of dogma. If use and experience do not justify your throne's existence, no authority of dogma will do so, and the sooner it is subverted the better. But the fact is, where a church is supreme, neither sovereign nor people can be free. It is never content until it has subjugated the souls and bodies of men. Such is the nature, avowed or concealed, of all priesthoods."

"When you urge me to take up a position in antagonism to the priesthood, do you not mean the church?"

"That is the very confusion that nearly cost England her own church. No, the priest is but an official of the church, and like any other official, is apt to forget that he exists, not for his own benefit, but as servant of the whole body. Keep the official under as strict control as may be necessary to secure the efficiency of his department. But the department itself, that is the church, must neither be destroyed nor cast adrift from the State. In the first place, it has a vitality that makes its destruction impossible, for it has its roots originally in the aspirations of human nature toward a higher life than that of the field, the factory and the laboratory. In the second place, if cast adrift from the tempering influences of the State and the lay power, it will grow up in the hands of its officials to be a very upas to the State. A free church in a free State is an impossibility, especially where the church is possessed of overwhelming wealth, prestige and power. You might as well try to imagine a free army in a free State. No, the State alone can make and keep the church free from any servitude to which it is really liable, namely, that which arises from the dominion of dogma or the arrogance of an hierarchy. We have proved all this long ago in England, so that your task is a simple one. You have but to make your church in reality what it is in name—National. And this you can only do by releasing it from all limitations upon opinion and expression, and allowing any man of proved education and capacity to minister in it, unfettered by tradition. Your church will then be the fitting crown to your schools and universities; and the whole national part of the educational apparatus of the country will be of a piece throughout, for it will have its basis in the human mind and conscience and its apex in the sky, with God and idealized humanity."

"But what," asked the Emperor, "am I to reply to my clergy when they make reproachful appeal to me to know what will become of the truths of religion when their teaching is no longer compulsory?"

"Say," replied Criss, "precisely what becomes of the truths of science when unshackled by foregone conclusions. They will have free course and be glorified. Religion will cease to be a worship of the dead and become the apotheosis of the living, the actual. Whatever is good and useful and neces-

sary, can be shown to be so by evidence, without aid from dogma. We want no authority beyond that of evidence to make us hold that the earth goes round the sun. Indeed, until men abandoned authoritative tradition on that subject, they believed a falsehood. No, the basis of that which is good, useful and true, must be perpetually verifiable, otherwise it ceases to be good, useful and true."

"But surely a national church implies a national religion?"

"By no means. There can be no such thing as a national religion any more than a national set of truths or facts, or a national system of medicine, science or art. There may, and should be, a national institution for educating the faculties which are devoted to such ends, and for extending such education, as only a national institution can do, to every corner of the land; but the phrase 'national religion' involves as great an absurdity as the phrase 'national God.'"

"My clergy will have a good deal to unlearn," remarked the Emperor.

"So had ours. Yet they did it. But those who care for humanity and truth will not mind that."

The Emperor shook his head.

"Vested interests are strong and selfish," he said. "I can do a good deal to make it worth their while, but I shall have a nest of hornets about me."

CHAPTER VI.

It was mainly the activity of the "nest of hornets" alluded to by the Emperor, that made Criss' presence in Soudan indispensable. The physical curse of the country might be dealt with by deputy. Its moral curse must be dealt with in person. The superstition of its people rendered the prolonged absence of their sovereign's good genius, as Criss was popularly called, a hindrance to the designs in progress for their own benefit. The clergy, seeing their cherished system of thought, or rather no thought, menaced, denounced the physical improvements, commenced or projected, as constituting an impious interference with the Divine Will. Such a notion could be met only by the diffusion of a knowledge of sound reasoning. In conjunction with some of the more advanced citizens, Criss set to work to found a propagandist agency for this purpose. Taking for its motto "Free Inquiry and Free Expression," this institution had for its function the publication and distribution of myriads of short, pithy papers, exposing the absurdities of the popular superstitions. I happen to have the originals of some of these papers by me, in Criss's own handwriting. It may not be amiss to reproduce one or two of them here, if only to illustrate the mental condition of a people placed by the Confederate Council in the schedule of Lunacy. The following seems to have been levelled at the objection just referred to as raised by the priests:

"THE DIVINE WILL:

According to the priests of Soudan, a will that can be thwarted by man. According to common-sense and the dictionaries, the Supreme Will. People of Soudan, require of your priests that they be careful of their definitions."

Another, also in his own hand, was in answer to the reproach of Atheism brought against the new school. It ran thus:

"PEOPLE OF SOUDAN—

Be not frightened by names. There is no Atheist, save he who disbelieves in cause and effect. To believe in a cause of all things, is to believe in a God. Respecting the nature of that cause, it is not only lawful but necessary to differ until determined by positive evidence derived from a due comprehension of its effects, that is, of Nature. The real Atheists nowadays are those who would banish God from the living present to a dead past."

And this, also:

"SCIENCE: WHAT IS IT?

"Sound knowledge, obtained by accurate observation of carefully ascertained facts. To reject the scientific method for any other is to reject fact for fancy, truth for falsehood."

Hunting up the records of our own country at a corresponding period of its history, Criss founded also an agency, called The Church of Soudan Nationalization Society, in exact imitation of the famous organization which played so important a part in promoting the Emancipation. In the prospectus which he wrote for the chief organ of this society, a high-class weekly, also named after its British prototype, Criss showed the Soudanese how alone they could emulate

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the example of the England they so greatly admired. "The course of all modern civilization," he said in this manifesto, "is from a point at which human life is entirely subordinated to tradition and authority derived from a remote past, to a point at which the sole appeal is to the cultivated intelligence and moral sense of the living generations of men. Desirous of traversing that course, as England has done, let us not be discouraged by its difficulties. It is true it took England several centuries to make the journey. But then she had to do it by herself and in faith, for she had no example before her to encourage her. It is not so with us. The whole civilized world, backed by the experience of the ages, is on our side. The Reformation, the name whereby this course was known, released England from the domination of that ancient enemy of human freedom, Rome, some four hundred years before she detached herself from the domination of dogma, which was of Rome. This achieved, the glorious Reformation bloomed and bore its fruits in the more glorious Emancipation. The path has been shown us; we need not be long in traversing it."

[To be continued.]

"AFTERWARD."

TO MRS. NELLIE J. T. BRIGHAM.

Darkness for a brief space;
While the earth is dumb and cold,
The burthened brow of night
Doth her crown of sorrows hold.
For a brief space—the night,
"Afterward"—the light.

A little while, the germ
Must slumber 'neath the ground,
Hiding its prophecies,
With chains of darkness bound.
A little while—sad hour,
"Afterward"—the flower.

Patience, oh brooding bird—
Sheltered beneath thy breast,
Folding their hidden wings,
The sleeping warblers rest.
Patience, oh mother bird,
The wings come—"afterward."

Dark on the nations falls
The night of war and wrong;
The Truth lies faint and pale,
While Error waxeth strong.
For the present—the fight,
"Afterward"—the right.

Oh! unborn, sleeping souls,
Within the womb of time,
Ye hold the prophecies
Of a message all sublime;
Ye slumber—for a span,
"Afterward"—the man.

We clasp our loved an hour
In passionate embrace;
We look, and only see
The beautiful, dead face.
United here—a day,
"Afterward"—away.

CORA L. V. DANIELS.

SAVE OUR LIBERTIES.

A New York correspondent of the *Critic*, published at Burlington, Iowa, contrasts the alarm of our patriots (?) over the Louisiana matter, with their indifference at the illegal action of the United States authorities of this city in their efforts to vindicate the reputation of a revered citizen in November, 1872, in the following letter:

"NEW YORK, Jan. 8, 1875.

"Dear *Critic*—Our aristocracy propose an indignation meeting on Monday, the 11th, at Cooper Institute, to snub the Administration for sending a loyal general to Louisiana. This call for a gathering of the old Bourbons is headed with the pompous title of a 'non-partisan indignation meeting,' and is signed by about a hundred sham-democrats, the leaders and wheel-horses, the same who dragged 'Little Mac' from obscurity to the James river, and finally left him in the lurch as manager or engineer of docks and piers in this city; a corps of 'high-toned,' 'anti-war,' pig-headed, buncombe patriots, who deny heaven to black men unless by the back-door.

"These are the so-called 'representative' men who fear Grant and Sheridan will rob the people of their liberties. Phil. Sheridan never could have contemplated raising the bristles on old hides like those of Belmont, Bill Duncan, Sam Barlow, Wickham, Manton Marble, Whitey Reid and Charley Dana; 'no, niver!' Sheridan proposes that Congress shall outlaw as vile a pack of murderers as ever disgraced any country; fellows too cowardly for consideration, masked murderers, who outwit the blacks and kill them for pastime, and the Bourbons howl: 'Let us save our liberties!'

"Why were none of these Bourbons exercised when two women were deprived of their liberty and treated abominably by United States officials, merely to gratify the Y. M. C. A. Where did we hear of 'outrage,' 'destruction of liberty,' with twenty-five policemen at the Cooper Institute to arrest one woman for telling the truth? I do not think we blue-blooded Yankees have any very clear conception of liberty in its true sense.

"When that case came to trial, and the agent of the Y. M. C. A. had been examined, the U. S. Judge in reply to the U. S. District Attorney, when that worthy proposed a *not prosequi*, refused, saying that the defendants were entitled to and must have an acquittal by the jury, after eight months of virtual imprisonment. And again I ask, where then were that noble army of martyrs, the 'press gang'—Manton Marble, Charles A. Dana; Parke Godwin, Wm. C. Bryant? How did it happen they were not scared then? Grant was President, and the obnoxious woman told the assembled multitude how blind they were, how they would suffer for permitting this usurpation; she told them a revolution was pending; she gave them in advance all that has happened since, and they crucified her. The Y. M. C. A. said, this woman has spoken of things which should not be made

public; she has attacked privileged persons, such as Grant, Beecher and Mrs. Grundy; out with her. And the Press spake no word against these infamous wrongs.

"I have already made this letter longer than it should be, but these sham democrats had the impudence to call their gathering 'non-partisan!'

"Yours savagely,

ABRAHAM."

AT HOME, Dec. 27, 1874.

Dear Weekly—I clip the inclosed from the editorial columns of the Cincinnati *Enquirer* of recent date, as it is worthy of consideration in the columns of the WEEKLY; being "heavy on Beecher," and showing the way the wind of contempt sets in view of Beecher's dastardly attempt to "throw the blame" on Mrs. Tilton.

We have a well-grounded suspicion that Rev. Dr. Fiske, of Grand Rapids, Michigan, is a true Christian. He had been a preacher of the word for some time, and he was accused of Beechery. Unlike his illustrious compeer he publicly confessed. Certainly Brother Fiske is not a hypocrite. Nor is he so ungallant and unmanly as to lay the mutual sin at the door of his partner in the bewitching guilt. Dr. Fiske did not assert that he was seduced by the fair one with whom he fell from grace. Beecher says that Mrs. Tilton forced her love upon him, and that he resisted it. Dr. Fiske says:

"I frankly confess to the fearful sin of which I am charged, and will not be cowardly enough to lie or seek a palliation of my weakness and guilt. I can only crave the pity and compassion of the world I have offended, and the forgiveness which my sincere and profound repentance before God and man calls for. I have returned my letter of fellowship to the denomination I have so grievously stricken, and abandoned the profession which I have so deplorably shamed. May God and man pity and forgive me, and aid me to do some humble work in life yet for the good of society. I am not a coward or a sneak to make Adam's plea that 'a woman did it.' It was my own weak and unguarded soul that, in a moment of frenzy, wrought my downfall. In penitence and unutterable sorrow,

[Signed]

"R. FISKE, JUN."

We confess that, as among sinners, Dr. Fiske is worthy of no small amount of charitable consideration. He who is still loving, even in illicit love, deserves more charity than the man who is selfish and hypocritical in his sinning. If Dr. Fiske was a representative of the orthodox sinners they would, as a class, be lifted by his confession partly out of the contempt of men. Dr. Fiske seems to be a phenomenon. Sometimes men of the world, who have less to lose than the men of God by violating the Commandments, are magnanimous enough to shield the Mademoiselle or the Madam and shoulder the guilt. But the preachers generally deny it, or say that they were seduced. Dr. Fiske mixes some loving and genuine manliness with his confession of sinning, and his example is to be commended to the preachers generally. We mean his example in confessing, and not in sinning, for Heaven forbid that we should unnecessarily exhort. But the ambassador of the Most High who deliberately adds hypocrisy, and selfishness, and untender and unmanly treatment of her to that sin which is the foremost foe of civilized society, is not entitled to the enthusiastic admiration of proper men. The Dr. Fiske style of ministerial sinners, comparatively, deserves to be commended.

I'm heartily glad "Dr." Fiske is a member of a liberal denomination, for his example is worthy of emulation, and shines a light in the religious (?) firmament to guide more orthodox sinners (?) of the same stamp.

But if the "Rev." gentleman had had sufficient moral courage to have asserted and maintained his right to act his own pleasure with his own nature and desire, only begging pardon for deceit and hypocrisy toward his church and people, methinks his manhood would have remained more luminous and he still have retained the "deepest respect" of the Cincinnati *Enquirer*.

HELEN NASH.

IMPORTANT SUGGESTIONS ON THE SCIENCE OF LIFE.

If we have a just conception of the primitive condition of man in regard to his physical, mental, moral and spiritual nature, what he was, what he now is, and comprehend the laws which control him, we may by analogy know what he will be thousands of years to come. The laws of being and the science of life operate with a mathematical precision, and adherence to their demands is imperative. It is necessary for the rising generation to comprehend more of the imponderable forces of nature which are so potential in the realm of life and which control all physical forms. It should be remembered that all power is invisible, and it is necessary for intelligent beings to become acquainted with those subtle agencies whose manifestations are everywhere apparent. Unless there are means devised to change the current of thought and action the present unhappy conditions will continue for thousands of years to come.

Men have lacked judgment in grasping immutable and eternal principles. The world is overburdened with knowledge, but very deficient in wisdom. The writer would propose as one of the principal means of reform the placing of woman in her true position. I have not yet seen any one who has fully comprehended the powers which lie slumbering within the female portion of the race. The power of a mother over her offspring is wonderful. She can daguerreotype herself in her children and furnish the world with angels in human form or monsters to prey on humanity. A woman elevated to the true standard of womanhood and educated in all the faculties of her being will be an object to love and to venerate. What the world now needs are men and women whose natures are in unison with the spirit of God, who can comprehend all the legitimate needs of humanity in their several departments. Schools should be based on principles different from any yet recognized. The moral deficiencies of the world are presumptive evidence that something more is needed to afford a salutary influence to future generations. The people seem to be ignorant on all subjects in regard to the true conditions of life. Marriage and maternity are among the most holy themes; yet they have, with few exceptions, been left to the domain of ignorance, and by a never failing law like begets like.

The writer would have children educated so as to shun all vices as readily as they do the devouring elements. We attach too great importance to the education of the intellect, which is but one of the innate faculties. I would educate children so as to establish an equilibrium between the body and the soul, and by this harmonic relation men and women would become a law unto themselves. With such an educa-

tion the coming generations could not tolerate dishonesty. These principles, in all their practical details, are the only means to reform the world. Our country is ruled by coercion, but coercion is not reformation. Untold millions of dollars are annually spent, but our conditions are not improving. If Congress should be petitioned for \$2,000,000 to establish improved educational institutions to redeem humanity from its vices and physical diseases the appeal would probably meet with a general opposition. If there are any philanthropists who can comprehend the importance of such a thorough change as would promote the health and virtue of humanity, and have the means and a disposition to embark in an enterprise having that end in view, the writer would like an interview with such.—A. Johnson, in the N. Y. Herald.

LOVE AND MARRIAGE.

Extracts from a lecture delivered at Harrisburgh, Pa., on November 7, 1874, by Mary E. Le Fevre. We call special attention to the same, because, for the right arrangement of the new social polity, we have far greater faith in the "coming woman" than in the coming man.

To those who peruse these extracts it will be needless to state that Mary E. Le Fevre is a lady of culture and refinement, and that the views (many of them original) she gives us on the above subjects are well worthy of careful attention. In presenting the matter of the lecture, we are only sorry that we cannot also depict the manner in which the same was delivered, for, we are informed, that also received the highest encomiums of the press.—EDS.

Mrs. Grundy has so severely punished the few who have dared to touch the sore place or probe the festering wound of society, that others are content to remain silent in opposition to their private convictions, or prefer to join in the hue and cry against the more venturesome; and so no lessons are learned from the scandals of the day; the finger of reason is pointed in vain, no one wants to see it. The law of progression which is so universally manifest in every other department of life, and which in this new world is so full and powerful, must make our social ties the exception, it must pass by and leave us where people were in the time of Potiphar. We don't want to progress in this respect. Pass on, thou grand and mighty tide of human progress, evitate and refine all things else, sweep our old and useless usages and customs away, but leave us to our married lives, they are so universally harmonious, our system works so beautifully. What! shall we sit with folded hands and silent lips, quietly contented with the immoralities of the times? Shall we, who have the responsibilities of the lives of others, the children who are growing up about our knees, the people of the future, have no more elevated ideas of love and marriage than the men and women of the present day? I fear not; the evils of which I speak are growing more numerous every day, as every observant mind must see. Seriously, are there no lessons to be learned from these relations of unhappiness and disgrace? Can it be possible that these things are to pass unheeded, save for the amusement they afford?

It is high time for people to think for themselves; let every one reflect that all reform must be individual, and as it is palpable that immediate reformation is necessary, let us each think for ourselves and act. The future generation of Americans will be, I doubt not, the leaders of the universe, for already the old world is taking pattern of the new. True, we receive from Europe the fashion and frivolities, but the solid material for the necessities of life are supplied from here—the food for mind and body, the enterprise and energy of modern civilization are cradled here beneath these Western skies, nursed in these Western forests. Let Americans show that their moral capacities are as great as their intellectual. The criminal records will show that more than sixty per cent. of all the crimes committed in the State of New York, proceed from and are the immediate effect of unhappy marriages.

A happy marriage is the exception, not the rule. Many persons are ashamed of their criminal infelicity and keep it hidden from the world as long as possible. It is not every one who has moral courage enough to own they are mis-mated. They want you to think they are united to the very dearest angel. Do not be too credulous of that, wait a little and you will very likely hear another scandal. Go dine incidentally with a friend. The lady is all smiles and affability, agreeable, amusing, charming; the husband tenderly thoughtful and attentive to her every little necessity, and when you have spent a pleasant evening you leave their abode with regret, and retire to your bachelor quarters envying him his domestic bliss, and picture to yourself, as you drop off to sleep, a similar establishment for your own, and think how much more charming even Araminta would look with yourself for a *vis a vis*; and while you are drawing the pictures of bliss and domestic comfort copied from your friends, the unfortunate benedict is sitting alone, where you have left him, wondering whether his better half is asleep yet, or if it is safe now to venture up-stairs without risk of a supplementary lecture on bringing home friends to dine. And he is thinking too he will go and take lunch to-morrow at a certain favorite restaurant, where he is to meet Tottie that dear little creature, whose acquaintance he made a few months ago, and who by her smiles and winning little ways is already beginning to stir up a feeling of interest in his married bosom—merely interest and quite platonic, of course, but causing him, nevertheless, to draw comparisons very unfavorable to the lady up-stairs, who is sleeping on the brink of a dangerous volcano; and if she only knew it she would hesitate to be so capricious and exacting, but she does not know it unfortunately, and so she is just as ill-tempered and dominant as she pleases, because she has him by the nose. The legal contract has been drawn up and signed, so she feels herself to be under no obligations to be pleasing to him, unless, indeed, she has some new whim to gratify, some fresh extravagance in view; then, perhaps, she stoops to conquer. Leave her to her slumbers for the present, the awakening may be terrible, while he who is alone down-stairs is meditating treachery, and a cold shiver

creeps over him as he pictures to himself the consequences should she, by any unhappy accident, chance to discover his intended festivity on the morrow.

Oh, heedless, unthinking, foolish wife, relying on the legal vows which bind him to you, instead of the fond and endearing smiles with which you first won him to your side. A man's love is, perhaps, easily won by the natural beauties and pleasing little coquetties of the woman's self. After marriage the love is often lost, for the natural beauties are a matter of everyday life, seen at breakfast, dinner and supper, and the little coquetties, the blushing smiles, and oftentimes the very neatness of her appearance, is abandoned.

Trace to its true source the thousand and one miseries from which civilized humanity is suffering to-day, and you will find that ninety out of every hundred are the result of legal marriages where there is not true love; this is nearly, if not quite, a correct estimate. I have studied the subject and made my observations personally, in England, France, Germany and Italy; in Hindostan, in China and Japan; in Cuba and in North America; and I have observed that in those countries where the law has little or no authority over the married state the domestic lives of the inhabitants are the most peaceful and happy.

Why should the terms be used, "catching a beau," "securing a husband." It should be the other way. A girl who is in every way fitted to be a good wife is a prize which every man must try to catch, must seek to secure, must elevate his own moral character in order to win, must purify his soul, his mind and heart in order to be worthy of. If none but such men were sought after for husbands; if riches and business qualifications were thought less of, and moral integrity were the standard of eligibility, there would be no scandals. The fault lies here: a girl is taught to look to marriage as the chief end of woman; the aim for which she dresses, sings, plays the piano and takes pains to be pleasing is a good marriage. If she does not receive these elementary instructions from her mother's lips, she does it at a very tender age, from hearing older girls talk of what a splendid match some acquaintance has made; of the *trousseau* the bridal wreath and veil, the visiting toilets; of the presents received, and of the lovely house of which she is to be mistress; of the servants and carriages, etc., which Miss So-and-so has purchased by being pretty and fascinating, and, naturally enough, she strives for the same end. The man himself is never spoken of, unless it is as being worth so many thousand dollars; he, himself, is a mere item in the affair. No; I believe I have heard the man spoken of, too, as being "real handsome," or "awfully homely," perhaps; but the interior man, the nature which is to become one with hers, I have never heard mentioned; that part of the bargain which is to make her a happy, useful woman, benefiting the little world wherein she moves the instructress of future generations, or a blighted, disappointed, miserable woman, presiding over a household of discontent, under whose influence the sons will seek for amusement in dissipation and the daughters marry ineligible as fast as they can. That department of his being is not considered; it is only the surface of things—the tangible luxuries of life, which represent just so much cash—which girls and parents think of and seek for in a husband.

Pope says: "The old have ever interest in their eye." The man is dead, and is not permitted to revise his words to suit the times; if he were, methinks he would include the young, nowadays. And many a man who, after years of hard fighting with the world, has acquired these things necessary to satisfy a girl's cupidity and ambition, thinks he has secured a living haven of rest and comfort to himself, a companion for life in whose society he may satisfy the unspeakable longing of his soul for rest and love, and when the year of excitement has waned, the novelty of the situation somewhat passed away, he will look for that rest and sympathy in that society from which he hopes to receive so much. Do you think he will find it? He will be met with a description of some new and gorgeous apparel which Mrs. Fastlife has purchased, and a demand for funds with which to match or outvie it.

But, however much he may feel disappointed, or disgusted, he cannot say, Madame we are unsuited to each other; pray amuse yourself in your way and I will do the same in mine. The affair is a matter of law, and they have to face the miseries of uncongenial society, morning, noon and night, until death does them part.

What but infidelity can spring from such miserable unions? It is not for a month or a year, but for life. It would be a miracle, something contrary to the law of nature, if there was happiness or even content.

These things call aloud for investigation. Until people are morally elevated to make conscientious matches, based on love, until they are mated mentally, spiritually and organically, it is quite useless and ridiculous, nay more, it is downright wicked for them to marry. For nothing but scandals and wretchedness can be the result of such unions. Come, let us seek to put out from our midst these public degradations and private perditions.

Every man and woman with whom I have conversed in this country pride themselves most particularly upon the liberties here enjoyed. That boasted freedom was purchased with the life-blood of brave, true men, and with the tears of noble, self-sacrificing women. It was given to their posterity to be a brilliant example to the rest of the world, by that brave and immortal band of statesmen with Washington at their head, never to be forgotten, but to live forever on the tongues and in the hearts of mankind.

And of the many blessings which their efforts secured to their country, the first and best, the greatest boon, is human liberty.

Let us cling fast to that inherited right, whatever else we may find ourselves called upon to relinquish. It is our right; liberty of person, of thought and of creed. May I add, without turning the tide of public feeling against myself, liberty in love, liberty even in marriage. Remember, I am talking of love; do not confound it with lust,

To my mind there is no question of liberty with regard to love. Love to exist at all, must be free. Is human love the growth of human will? No! You can neither prevent yourself from loving a person, nor can you create love in your heart for an unlovely subject. Love is always free and spontaneous. Franklin, might catch the subtle element and turn it to his will, but no human law was ever known to control the affections of the heart.

Love is a principle diversified according to the capacities of individuals. As a man's organic structure is, so is his love; it is not given to the leopard to change his spots, neither is it within the range of possibility for an animal organism to entertain a purely spiritual, soul-felt love. Who shall dare to judge of love? The youth who saves his pennies in order to treat his girl to candy or ice cream is quite as much in earnest as the one who brings her a damask rose. One studies her from his own alimentary tastes, and the other fancies that in her acceptance of the flower, he will find a response to his own poetical and sentimental sighs. A utilitarian and industriously inclined youth may purchase for his lady-love a thimble, and she may put it away as a *gage d'amour*, a sort of article to be admired, and wear her stockings full of holes. This is the way people get mixed up and married, without one iota of reciprocated feeling between them. I know of a gentleman, a colonel in the British army, stationed in India, who was in all things the picture of neatness and precision. He married a lovely girl who used sometimes to tie up her under sleeves with a piece of twine, or anything which came handy. I never saw them together in society afterward, without seeing looks of annoyance on his face and pettishness and impatience on hers.

It is absurd for any one to promise to love another till their life's end! Who can control the spontaneous love of the heart? It is good for nothing if it is a love which can be ruled and weighed and divided. Oh, it is a fearful sight to me to see two persons, full of hope, young and bright, actuated, as they suppose, by love, standing before a priest, and sealing the death warrant, perhaps, of all their brightest, fondest hopes and aspirations, their usefulness ended, their happiness dead. Oftentimes those vows of love are made by one or the other with a full interior consciousness that they never can be fulfilled. We often hear of marrying for spite, because an old love has proved unworthy. Here the love and cherishing is due somewhere else, and is often paid somewhere else.

Love and marriage are generally supposed by young people to be identical. Alas, older ones know better. They should be one and the same, but all things are not as they should be. That love which is true is marriage; it is the natural affinity of two human halves comprising a perfect whole. The marriage where this entire unity is missing is a mere commercial contract, by which a woman is degraded to the level of one who sells her person for a consideration; no matter what the consideration may be, an honorable name, or a fine position, wealth, or talent, it is still a consideration, and it makes the marriage a simple barter. Some husbands and wives live along knowing this perfectly. Many a man knows very well that his wife cares not one rush for him personally, and simply married him for his name and position; and many a foolish girl knew at the time that it was her money not her he sought. They do not, perhaps, confess it in so many words, but they know it, and they go on in misery and wretchedness, debarred from another chance in the lottery of life, for the consideration, the dollars and the pride of station, or whatever it may be. I look with contempt upon such a creature. I would not associate with such a woman.

In the first place, they are charmed and their vanity flattered by receiving conspicuous attention from a man, particularly if he be tall and handsome, especially with broad, manly-looking shoulders, a fine mustache and wears nice clothes. The little soul flutters to receive a glance of open admiration, or some particular and delicate attention. Conversations full of small talk and compliments follow, visits are received, and the bosom heaves and is stirred by the first magnetic caress.

Alone in the solitude of her night room, when every one else is sound asleep, this girl longs for a repetition of this new-found sweetness which has dawned upon her life, and takes it for granted she is in love. A proposal is soon made, and accepted, often in opposition to the judgment of older and wiser heads; but their young and ardent love is pleaded. And oh, how delicious the child finds it to be dignified by an openly acknowledged engagement; to be the envied of all her associates! How entrancing it is to be alone with him in the moonlight, to lean her head on those shoulders, and to have that divine mustache right there, ready on the smallest provocation to bestow another and another of those magnetic kisses! Oh, she has not a doubt but the feelings which these pleasant things produce is love! The event of her life, so long anticipated, has come at last. How often she has dreamed of this sweet reality! The heart beats quickly at his approach; she is proud for her sisters and associates to see how he obeys her slightest command, and the air of proprietorship with which she takes his arm. The excitement over the wedding dress is something awful. It is finished at last; the robe of spotless white enfolds this innocent child, the bells ring out a merry peal, and the law says she belongs to this man, whom she thinks she loves, for life. Alas! it is a long, long time. A year has only passed when that peculiar thrill, from which she derived such ecstasy, and from which she felt so sure of her love, seems, somehow, to have melted "into thin air," to have worn away. She supposes it is because she is so accustomed now to that divine mustache, and there is nothing romantic in the masculine strength of those broad shoulders. She sees them too often now, *en deshabille*. Then again, he does not tell her so often that she is pretty; comes home tired from business, and says very little, except that "his dinner is not as he likes." After it he generally goes to sleep reading the newspaper, or steps out on business for an hour or two. She has the moonlight all to herself now; and the romance of her life is over. The old sweetness comes no more, because it was romance, not reality. Had that love been built upon the moral worth, the high appreciation of

his manliness and integrity, the bliss of married life would be now only beginning; and yet this girl is blameless, she is simply untaught. Happy is it for her if she have children upon whom to lavish the wealth of her love. She may then go through the long years which are to be lived, a blameless wife, a fond, true, exemplary mother. There are many such women, whose whole souls are devoted entirely to their children; who only keep house for their husbands; women in whom love is otherwise dead.

The marriage of the past ages was suited for the times, but the present state of society shows unmistakably that something higher than mere law is needed in this progressive age. It was the matrons in old Rome who led the aspiring hearts of the youth, and it is to the mothers of our day that the greatest amount of influence belongs. The higher the standard of purity and morality of women, the greater will be the amount of integrity evinced by the men both of the present and the future.

I would teach our children and young people to love purely; teach them to distinguish between mere attraction and the love which is to be depended on, which springs from moral appreciation. I would instill into the minds of the young a perfect horror of the terrors of marriage, unless it be from motives of the purest love; and then I would have the obligation a moral and a social (not a legal) one. I do not advocate an impossibility. If two persons entertain for each other a love which is of the soul, each deriving increased purity and elevation of character from the society of the other—true, pure, unselfish, looking to the life beyond for unalloyed and uninterrupted bliss in the companionship of the other—I think it is safe for them to take upon themselves the risk of a legal tie, although altogether unnecessary, for they are already united by the highest law—that law which there is no evading, that law from which there is no escape.

Life to them will be one continuous stream of well-doing. Happiness, like the measles, is contagious; a happy, joyous, light-hearted person comes to visit us in our sad moments, and before we know it we are actually smiling, and our trouble seems lightened, to have melted somehow, from a heavy weight of care to a little cloud which already seems passing away. They will shed around them the radiance of the light within them, and all who come within their sphere are benefited.

In their household every thing seems to go smoothly, for the demon of discontent has there no place; troubles are shared and thus lessened, not augmented by reproach and blame, for God, which is love, married them. If we educated our daughters to love purely and marry conscientiously, teaching them to select companions fitted for them, the law would not be needed to fasten the bond. To the pure, all things are pure.

Is the law of marriage intended to bind together two persons who love purely and faithfully? Methinks it is well enough, but unnecessary. Is it to bind those who quarrel and fight from year to year, and live in perpetual inharmony? Then it is wrong; such people should not be bound. I have known cases where the people had no hope of comfort, not to mention happiness, save by the death of the other. Charming people to live with! No, the social miseries proceed from this fact, that people marry without a proper and necessary knowledge of the character of each other, and having made a mistake of such vital importance to the whole tenure of their lives, the law holds them to their bargain.

Think of the crime which is the result of these households of discontent. The man, and very often the wife, secretly takes to stimulants; these heat the blood, and excite the brain to still greater animosity, and the consequences of this are often blows and death, at least a life of degradation. They can only get a divorce at the price of more disgrace, and this purchases freedom only for one. Even then society will shake her head, and draw her skirts delicately away from even the innocent one.

Many go on enduring a life more bitter than death itself, because they are afraid of publicity, and what the world will say. Does the world feed and clothe us? Does it save our souls? Does society give anything for nothing? Why should we shrink and cringe before Madame Rumor? So despotie has she become of late years that she orders our dinners, and buys our clothes, whether we can afford them or not. Our servants are our masters, because they will talk, and give our most private affairs as the property of society.

"Love is love for evermore,
Coeval with life, why does it need law."

Let people marry by mutual consent and the consent of friends, making any civil agreement they see fit. If they cannot trust to the good faith of each other they are better apart. The law was made to restrict the bad, but we don't want bad husbands and wives; we want good, trustworthy ones, who are a law unto themselves by divine right. I claim to be a true wife, but it is not the law which married me that makes me faithful until death. It is here in my heart and in my brain which binds me with bonds of adamant, by the eternal law of love. If it were not so I would free myself instantly. I would not live a lie. No woman has a right to stain her soul with hypocrisy. Men very seldom do. They generally walk themselves off to fields afresh and pastures new. They are not so much afraid of society; not because they are more brave than women, but because society is to them more lenient. Come, let us think of these things. Let us purge our marriages of the evils which are polluting so many homes. Let us cease to blame those who strive to free themselves from unhappy ties, and help them to form new and nobler ones. Let us teach the young that marriage means love, and neither lust nor money.

Now, thanking you for the indulgent ears with which you have listened to me, I beg you to forgive me if I have said aught to wound or offend the delicacy of any one. I am fearfully in earnest, my soul is filled with love for my fellow-creatures, and with sorrow for the mistakes which afflict them. I shall feel rewarded if you will only think more seriously on the true meaning of love and marriage.

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"The diseases of society can, no more than corporeal maladies, be prevented or cured without being spoken about in plain language."—JOHN STUART MILL.

NEW YORK, SATURDAY, JAN. 30, 1875.

A REQUEST.

There seems to be a persistent effort on the part of the enemies of the WEEKLY to prevent its circulation through the newsdealers of the country, and these efforts have prevailed to such an extent that we are constrained to ask the help of our friends in counteracting them; and therefore we request that they will personally call upon the newsmen in their respective places, and induce them to again place the WEEKLY on their counters for sale. We would also like them to ascertain from dealers who it is that suggests their refusing to keep the WEEKLY, and why they do it. Any information of this kind will be gratefully received, and will enable us to take measures to prevent further injuries from that source.

The papers are returnable, and newsmen run no risk in ordering copies for their stands.

NOTICE.

After returning grateful thanks for the generous aid that has already been so freely given in order to sustain the WEEKLY, we are constrained to ask of our good friends not to relax their efforts because Victoria C. Woodhull has so far recovered as to be able again to attend to her duties on the rostrum as a fearless promulgator of the great reforms so much needed, and now, we trust we can add, so rapidly advancing. Although, as before, the proprietor of this paper is ever willing to sustain it in every way to the full extent of her means and abilities, in these times, the returns from the platform are a very doubtful reliance. All other lecturers have failed more or less this season; and, it may be, that the cause dear to all our hearts and so necessary to the improvement of our race, may fail to command the attention of the public. We, however, trust that the great heart of the people will respond as before to all truthful appeals on the living issues of the age. Meantime, however, we are constrained to request of our subscribers not to flag in their well doing, as we really are in need of their assistance. The present necessary limitation of the paper is as painful to us as it is to them; for we are compelled to shelve every week able contributions from well-wishers of mankind, which ought to be laid before the public. Once more, then, dear friends, to the work. Let not the enemy rejoice over our discomfort! Your good-will has made the WEEKLY the banner of the Truths of this era, and it must not be surrendered. It is not and never has been a money speculation, and those who serve it do not serve it solely, or even primarily, for gain. Give, then, and give freely to support the cause that is your own, on which depends not only your own liberties, but the general advancement of our race!

DONATIONS.

W. C. M., Cutchogue, N. Y., \$1; D. A., N. Y. City, \$2; J. T., Benton Harbor, Mich., \$1; J. M., San Bernardino, Cal., \$5; J. D. R., St. Johns, Mich., \$1; C. G., Willoughby, O., \$1; J. P., Davenport, Iowa \$1; Mr. G., Davenport, Iowa, \$1 50; Mr. E., Davenport, Iowa, \$2 50; A Friend, Newport, R. I., \$1; C. S., Rome Centre, Mich., \$2; A Friend, Chapin Home, \$1; G. G. B., Davisville, \$19.

PENNY-WISE CHRISTIANITY.

Protestantism, to use an Irish proverb, "has its heart in the pinny." All its churches measure their charitable as well as their financial operations by strict money laws. To it we are indebted for the pew system, which was unknown to the Catholic churches previous to what is called the Reformation. The idea of placing a money value on a seat in a temple dedicated to a God would make an ancient Pagan sick at such human depravity, and give a modern Mohammedan a fit of the cholera. But, deprive Protestantism of its glory, the pew system, and you take away the measure by which it gauges its usefulness to the community. It is easy to prove this statement, nor have we to go far for a case in point. Every one knows that Plymouth Church has lately been under a cloud. Presses all over the Union have pointed at it, and many have condemned its pastor in no measured terms. What is its answer? An appeal to the auction block, which instructs us that in holiness, in charity and in abounding grace, it is richer by twelve thousand dollars than it was last year. As with Plymouth, so with all other Protestant institutions. The price of souls, from those of African savages to those of civilized Jews, are scheduled and fixed. Genuine cannibals are rare, but they may be obtained as converts at about \$65 per head. Hindoos are more scarce; they cost at least \$250 a piece. As the Chinese and Japanese become acquainted with Christian nations, their conversions become scarcer, and naturally rise in money value. But the dearest of converts is the Jew. It has been estimated that it costs \$6,754 93 and five mills to convert one of these from the faith of his fathers. He naturally looks upon Christianity as an unruly boy that ought to be spanked and circumcised forthwith, and we have been particular in stating the exact money value of his perversion, because we know with whom we are dealing, and are consequently fearful of standing corrected.

It is no wonder that Protestantism is so ruled by its subserviency to money. The first grand movement it instituted after it was established in England was the legalization of usury in 1545. The only text which can be said to sanction this fearful oppression, which, in three centuries, has succeeded in crushing labor into the dust of the earth, is to be found in the parable of the unjust steward. It is—"Thou shouldst have sent my money to the exchangers, and then I should have received mine own with usury." But Catholicism does not sanction this rendering, for, in the notes to the same in the Douay Bible, we are told—"That Jesus said this ironically to the rich Pharisees who heard him, who were guilty of the practice, which conflicted with the Mosaic law. Admitting that the Jew has a right also to be heard on this question, we fearlessly assert that no Rabbi will justify a Jew in taking interest of his brother Jew, appealing to the *Jewish Times* to correct us if in error. This being so, we claim to have proved that the base of our present rotten financial system rests on either the sanction or the criminal silence of the Protestant churches regarding the "legalization" of usury.

The above remarks are not irrelevant; for in exhibiting the subserviency of Protestantism to Mammon, we show the cause why true charity has almost departed from us. In old England, where money has so long ruled, we are told by her economists that her paupers are supported at less cost per head than her criminals. Mercy forbids us to ask how such a saving could be accomplished. In some sections of New England, until lately, the aged poor have been farmed out to the lowest bidder, by which arrangement those who gave the least food and demanded the most labor obtained the largest returns. As regards children, Dickens—in *Dombey & Son*—exposed to scorn the "Charitable Grinder" system that defaces most of the parish churches of London. The dot-and-carry-one philanthropic establishments of our cities are not very dissimilar, and consequently are frequently found to be miserable frauds and failures. Many of their shortcomings have latterly been exposed by the press; but we cannot hope for any permanent improvement upon the present methods of almsgiving (not charity), until we do away with the accursed rule-and-measure system that has de-throned and usurped the place of individual beneficence and communal affection.

In the opinion of the WEEKLY organized almsgiving (mis-called charity) is an economical error, and is one of the greatest curses of the modern world. Under its operations, every twenty-third human being in England is an incarcerated pauper. If we follow in the footsteps of that nation it will soon become so here, at least in our populous cities. The more police, the more criminals; the more (as they are termed) charitable institutions, the more need of them. They generate the evils they are invented to remove. No better definition of the spirit in which true charity should act (more especially in this inclement season) can be given than Jesus gave—"When thou doest thine alms, let not thy right hand know what thy left doeth." It is an act in which calculation cannot enter without destroying its value. It is as reciprocal as true love, and any sum freely given from one warm human heart to another, confers as much benefit on the donor as it does on the receiver.

PRODUCER vs. TRAFFICKER.

The latest practical development of the force of the producers, has been exhibited in the Granges and has taken the form of co-operation. It is certain that, in many instances, it has proved its power and ameliorated some of the hard-

ships attendant upon the isolated condition of those who live by labor on the land. Co-operative manufacturing companies are a remonstrance against the one-man tyranny and robbery of the British factory system; co-operative building societies an answer to the grasping avarice of greedy landlords, and co-operative stores a defiance to the rapacity of the thievish and mercenary traffickers to which the interests of producers are generally so mercilessly sacrificed.

In the first of the above instances, viz: Co-operation in the working of mines, factories and other labor operations, there is reason to hope and believe that it will eventually achieve an entire success. It is much more democratic, and consequently more reasonable, that the masses of the people who unite their labors to produce given results should dictate the terms of the division of the profits resulting therefrom, than one or half a dozen despots, which is the method ordained by Great Britain in her system of industrial bondage, and which is also the rule, alas! too commonly obtaining here in the United States. Of course when the toilers own an interest in the plant as well as in the labor, the present iniquitous absorption of the gains of such enterprises will be condemned and discontinued.

But with regard to Co-operative Building Societies the case is different. Great success in these would benefit only a minute fraction of the laboring classes in any country. Before workers generally own their own homes as they ought to do, the money and land systems must be remodelled. With regard to Co-operative Stores, it has been said, and justly, that the conversion of wealth-producers into wealth-distributors, as in the case of the Rochdale weavers, may be a good to the co-operators but it is an evil to the community. It needs more skill to make cloth than to sell it, and it is questionable whether the weaver ought not to be better remunerated for his services to the world than the draper. There are those who believe that the distributor, whether by wholesale or retail, ought to be simply regarded as an adjunct to the producer, and his gains, as are those of other public functionaries, regulated by law, at somewhat less than those of the direct wealth producer whose agent he is. Co-operative Stores will not effect this change, which can only be brought about by a revolution. Until it is effected, however, and the wealth creator established in his proper position, the producer must expect to be continually fleeced, as he is now, by the trafficker.

SUNDAY MUSINGS.

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof," is the first clause of the article of the amendment to the Constitution of the United States. In this clause all the religious liberty of our people, which is greater than that of any other nation, is contained, and it alone was cheaply purchased for humanity by all the blood shed in our Revolutionary war.

Tonguey lawyers, who have so long and so successfully defaced the Constitution, may contend that though the power to make a law touching the establishment of religion was forbidden to Congress, the right to do so was reserved to the States. If this be so, then was the statement of George Washington mendacious, who asserted, in the Tripolitan treaty, that as a people we acknowledge no special religion.

That there is a necessity now to call the careful attention of all the people of our country to the above subject, may be seen from the following statement, taken from a leader in the *N. Y. Herald*:

The law regulates the duty of the citizen on Sunday, and, so far as the law goes, the courts will enforce it. Beyond this neither Mr. Talmage nor the law can go. Under a government which prescribes no creed and no religion for the people, it is impossible to enforce the Sabbath brought over in the Mayflower. The law cannot command it as part of the citizen's duty that he shall go to church on Sunday. It may prescribe that he shall follow no business avocation on a particular day of the week, but it cannot make a Jewish or a Puritan Sabbath.

That there are grievous errors in the positions taken in the above extract we will endeavor to prove. In reply to the first sentence, we fearlessly assert that, though the law regulates the duty of the citizen on Sunday, it has no right to discriminate that special day by special laws; and, furthermore, we claim that the second sentence in the above makes good our argument, viz., that—"Under a government that prescribes no creed and no religion, it is impossible to enforce the Sabbath," unless the States separately have power to invalidate the Constitution of the United States in that particular, which is denied.

But the most reprehensible statement in the above extract is the last therein. After admitting that the law cannot command any citizen to attend "church," the *Herald* asserts that—"It may prescribe that he shall follow no business avocation on a particular day of the week." If this be so, which we dispute, presidents and governors can be authorized to command the public to pay such respect to our only national holiday—Thanksgiving Day—which, we believe, is more than any potentate among us has ventured to do yet. To set apart or to commend a particular day to special public attention is a very different thing from "commanding" the people so to observe it. To a cosmopolitan nation as we are, submission to such a ruling would be infinitely more degrading than the groggy edicts of Nebuchadnezzar were to the people of Babylon. And although the orders of the latter potentate were somewhat erratic on the subject of religion, the president's zigzag movements on the legal tender clause warn us that he may probably equal him in

the above respect also, by setting up for our people a brazen image in the Yosemite Valley, and commanding us all, on a given day, to throng thither to do it honor; then, afterward, like his great predecessor, compel us to worship the God of Brigham Young, or Frothingham, or H. W. Beecher or Archbishop McCloskey, or some other spiritual potentate who may happen at that time to be in favor at the White House in Washington.

RED AND BLACK.

There are two kinds of communism—the red and the black. The Catholic Church has long established the latter in her monasteries and nunneries; the proletarians of Paris have more than once attempted to inaugurate the former, but the people of that country were not enlightened enough to accept it. Of course, communism, in some shape or form, is destined speedily to supersede our present industrial and financial systems, which are now simply worse than useless oppressions. When the workers are robbed to sustain the idlers in the community, it is manifest that some alteration is needed. We, therefore, do not agree with the Italian minister who deplores the coming change in the following communication:

Judging by the following extract from Signor Sella's recent speech in the Italian Parliament, that minister does not entertain any great confidence in the much-talked about "glorious future of Italy." "Two formidable parties have arisen in this country, one to destroy the bases of society, the other, modern civilization. You know that I mean by these two parties the Red and Black Internationalists, or, in other words, the communists and priests. The Blacks have a benign exterior, but they are far more dangerous than the Reds. They wish to destroy liberty and civilization, and to do this they are sharpening the swords of the foreign powers, and trying to provoke ill feeling between us and our neighbors. The Reds wish to upset everything at home, and I do not hide from you that I dread both these parties extremely."

If Signor Sella would look at the question rightly, he would soon perceive that both the above-mentioned parties are moving in one line. Justice must be done to the producer, and it is becoming a question as to whether he is to receive it from the church or the world. The declaration of the infallibility of the Pope has sundered all the ties between the papacy and the governments of Europe, and it is now a necessity for her to advocate the cause of the peoples. Every year she will have to take bolder ground in so doing, and in the near future, we prophecy that the Biblical doctrine "neither said any man that the things he possessed were his own, but they had all things common," will be, with her, the order of the day, not only in monasteries and nunneries, but in the world without the walls of those institutions.

STORMING THE PRESS.

The WEEKLY asserts itself as the proclaimer and defender of the great truths that are now agitating humanity, not only here but in all civilized nations. It is the advocate of four necessary revolutions, which are rapidly advancing, and which are manifestly destined to overthrow all existing systems. It is the pioneer corps of the great radical host that is now closely following its footprints. The doctrines it promulgates on the social and sexual question are now not unheard of in the pulpit nor unpracticed by the clergy of all denominations; they are the staple goods of the theatres, the standard themes of our lighter literature, and are very frequently to be met with, elaborated and complimented in the most important and most popular organs of the press.

In proof of the truth of this latter statement, we reprint elsewhere a valuable letter from the New York *Herald*, containing "Important suggestions on the science of life." To our readers many of the doctrines in it will be familiar, but we republish it for the purpose of exhibiting the advance of the mind of the general public on such questions, and we modestly claim our share in the same, for had there been no WEEKLY there would hardly have been any such epistle tolerated in the pages of the *Herald*. Setting aside the writer's familiarity with the Deity (of whom we know nothing) the statements in it are such as we can commend to the notice of our readers. In it stirpiculture, by means of right education, and the sovereignty of woman in the domain of the affections, are asserted and demanded. We, however, more especially note it as indicating by its position the great progress already made on social and sexual matters; for, if such food were not demanded by a discerning public will, it would never have been supplied or even permitted in the columns of the best patronized paper in the Union.

THOSE CHICKENS.

During the past week the bell has rung, the curtain has been drawn up and the play has commenced. Time will tell whether it is to be a comedy, a tragedy, or a farce. The Tilton-Beecher trial must eventuate either in an acquittal, an admission of guilt, or a disagreement of the jury. In either case the November number of the WEEKLY will be exonerated from all blame. The world now knows that what was stated in it was not without foundation. Already that is proven by the testimony of Mr. Moulton. When published, our readers will remember some disputed its statements. Few had memories. Now, however, the case seems to be different. Memory has returned, and alas for those who dared to deny our statements—they will assuredly find that their ill-omened chickens will come home to roost.

Nothing is more certain than that the only weakness of the case against the pastor of Plymouth will be found in those denials, which will assuredly go far to invalidate all the evidence (save his own) that can be brought against him. We can afford to say this, for our readers know that the WEEKLY differs from the world as regards the criminality that may attach to the affair. We claim now, as ever, that all women and all men have personal rights, and it is simply impertinent in outsiders to inquire into sexual transactions that are freely entered into. What Henry Ward Beecher may please to do with himself is no business of ours, and we should not be justified in inquiring into the matter, had he not set up a rule for himself and others in that particular. But having done so, we in common with society have a claim to demand that he shall abide by the rules he himself has set up. Whether he has done so or not, in the present instance, let the jury instruct us.

But there is another on trial as well as the pastor of Plymouth. Alas! what can have induced her to appear in court, like a captive at the heels of the conqueror? What unhallowed pressure has been brought to bear upon her to make her countenance with her presence an inquisition into matters, which, whether she be innocent or guilty, is an insult to her womanhood; for, in the domain of the affections, woman is and ought to be queen, and man should never approach her there as her master but always as her servant. Surely no woman is justified in gracing a one-sexed court with her attendance, unless dragged thither by compulsion! We honor Cleopatra for her sturdy reply to the Roman conqueror, and her stern refusal to honor his triumph:

"Shall they hoist me up
And show me to the shouting variety
Of censuring Rome? Rather a ditch in Egypt
Be gentle grave to me. Rather on Nilus mud
Lay me stark naked, and let water-flies
Blow me into abhorring! Rather make
My country's highest pyramid my gibbet,
And hang me up in chains!"

That has in it the true womanly defiance of the arrogance of man, and was worthy of the occasion. But there is a better answer to be made in cases like the one on which we have been descanting—it is that of contemptuous silence. Such a reply from woman would always be pertinent, because man has no right to sit in judgment upon her in a case of the kind under any circumstances. Such is the opinion of the WEEKLY; it may be erroneous; but, as Benedict says in the play of Twelfth Night, "We will die for it at the stake."

MRS. WOODHULL'S LECTURES.

Mrs. Woodhull has so far recovered her health as to attempt to resume her labors in the lecture field, and left this city on the 17th inst. for that purpose.

Her route will include, as at present arranged, the following places, at or about the dates given: Bloomington, Ill., Jan. 19; Champaign, Ill., Jan. 21; Pekin, Ill., Jan. 22; Peoria, Ill., Jan. 23; Galesburg, Ill., Jan. 25; Topeka, Kas., Jan. 28; Leavenworth, Kas., Jan. 30; St. Joseph, Mo., Feb. 1; Nebraska City, Neb., Feb. 3; Lincoln, Neb., Feb. 4; Omaha, Neb., Feb. 6; Council Bluffs, Feb. 8; Des Moines, Iowa, Feb. 9; Kalamazoo, Mich., Feb. 12; Grand Rapids, Feb. 13.

The above dates may be changed in some instances; if so, they will be duly published in the local press. Friends living in the vicinity of these places desirous of attending the lectures, will do well to watch their local papers for the exact dates, and give as wide publicity to the announcement as possible.

MRS. WOODHULL'S AT WASHINGTON.

Demosthenes delivered his sentiments on the "Destiny of the Republic" at Lincoln Hall last evening, through the person of the renowned Victoria C. Woodhull. The old Athenian orator has chosen a fitting representative in Mrs. W., and had he been speaking through his own organism could scarcely have done better. The audience was large considering the inclemency of the weather, and quite respectable, though it was pretty well sprinkled with members of Congress. Mrs. Woodhull thinks the Republic is in a very bad way; that politically it is rotten to the core, and, in fact, is no Republic at all so long as the women are denied the right to vote, hold office and receive the same pay for the same work as men do. That women shall be educated to work and made financially equal with men she considers will solve many of the problems which now vex our reformers and philanthropists, and rid the Republic of most of the blunders under which it now staggers. Do this, she says, and the galleys and the penitentiary will no longer fling their black shadows over the land, for woman, enfranchised and free, will form only harmonious unions, by which a better race will be developed, and not, as now, seek uncongenial marriages, often as a home in which unbalanced children are conceived in sin and brought forth in iniquity. The devotion of woman will be the elevation of man; man cannot deny justice and equality to woman and do justice to himself. All good and elevating influences brought to bear on woman will show themselves in her children, reforming them in their mother's womb. Every bad man is only just what his mother made him. A considerable portion of her lecture was in relation to the Constitutional right of woman to vote, and was read from manuscript. She considers the terms of the Constitution plain on this point. Despotism she considers the same, whether exercised by the Czar, as in Russia, the Queen and Parliament, as in England, or by one half the people over the other, as in this country. The preachers and religionists, on the principle of saving at the spitot while leaking at the bung-hole, are trying to save a few souls from

the mass of misbegotten humanity, but her idea was to save bodies, and the souls would take care of themselves. Generate children right and there will be no necessity of regenerating them. We see great attention paid to raising vegetables, and have our agricultural fairs at which the breeding of stock is thoroughly discussed, but no scientist has yet been bold enough to hint that a like improvement can be made in the human species. Her lecture lasted an hour and a half, and was listened to with profound attention. Mrs. Woodhull is a rapid speaker, and when not reading from her manuscript, she frequently seemed inspired, and at such times she scaled the loftiest height of eloquence. Unlike most of the lecturers nowadays, Mrs. W. is terribly in earnest, and, like Demosthenes himself, she evidently means business.—*Evening Mail, Washington, D. C., Jan. 14, 1875.*

OUR PETITION.

We learn from the published proceedings of Congress, that a petition in our behalf was introduced in the Senate by Senator Spencer, of Alabama, on the 15th inst., and referred to the Committee on Claims.

The *National Republican*, of Washington, publishes the text of the petition, which we here reproduce from its columns:

The petition of Victoria C. Woodhull, Tennie C. Claflin and James H. Blood.

To the Honorable, the House of Representatives and the Senate of the United States in Congress assembled:

Your petitioners respectfully represent:

That on November 2, 1872, they were doing a general stock and gold-brokerage business at No. 48 Broad street, in the City of New York, the profits from which, for the six months previous to the above date, not being less than a thousand dollars per month; and that the same promised not only to continue but to increase.

That the first two mentioned petitioners were also engaged in publishing a newspaper, entitled WOODHULL AND CLAFLIN'S WEEKLY; that in this paper of the above date, but issued from the press previously, there was published the original statement of the Beecher-Tilton scandal; that the excitement growing out of that publication caused an unprecedented demand for the paper from all parts of the country; immense orders for which were flowing in from all quarters; that at this juncture, on the day above stated, your petitioners were arrested upon processes issued by the United States, and charged with sending obscene literature through the mails, the literature complained of being the said number of the said paper; that having been taken before United States Commissioner Osborn, a preliminary examination was set down for Monday, November 4; that they were held to bail, as they believe for the purpose of preventing them from obtaining it, in the excessive sum of \$8,000 each—a much larger sum, as they are credibly informed, than was ever before or since exacted in a similar case; that upon appearing for examination they expected to be discharged from arrest as they intended to show that there was no law upon which such an arrest could properly be predicated; that they were denied this opportunity by the interposition of an indictment which was obtained in the unprecedented time intervening between Saturday, November 2, at 3 o'clock P. M., and Monday, November 4, at 10 o'clock A. M.; that, as they believe, this indictment was obtained with this great dispatch purposely to prevent an examination into the case and an exposition of the real animus; that this animus was discovered to them by the District Attorney of the United States, when he said to the Commissioner that your petitioners "had been guilty of uttering an atrocious libel against a revered citizen, whose reputation it was well worth the while of the United States to vindicate," which was equal to saying that these proceedings had been instituted to accomplish that vindication by making it appear to the public that your petitioners were guilty of a disgusting crime instead of that of libel; that for the space of thirty-one days they were unable to obtain the required bail, and remained in confinement in Ludlow street jail.

Your petitioners also further represent that they were arrested a second time upon the charge on the 9th of January, 1873, and, as they believe, this time to prevent the delivery of a lecture by Mrs. Woodhull, advertised at Cooper Institute for that night, when it was generally believed, from the title of the address—"The Naked Truth"—that she would make further revelations about the scandal. Although Cooper Institute was surrounded and occupied by United States marshals she evaded them, and, in disguise, got upon the platform and began her speech before they were aware of her presence. After the conclusion of the address she was arrested and confined again in Ludlow street jail, where her companions had already been conveyed.

Your petitioners further respectfully represent that, on account of the disgrace and obloquy cast upon them by the fact of having been charged by the United States with a disgusting crime, they have suffered unjustly and unmeritedly in many ways; that among these they enumerate the following palpable losses, to wit:

That during their confinement all their brokerage accounts were closed out, on account of these acts of the United States, and that the revenue from this source was completely destroyed; that the American News Company, who had always been the general agents for WOODHULL & CLAFLIN'S WEEKLY, refused, on account of these acts of the United States, to act longer in that capacity, orders to the amount of more than forty thousand copies per week being unfilled in their office, and their correspondents throughout the country given to understand that the Woodhull & Claflin newspaper was an unsafe publication in which to deal, thus casting a cloud upon it from which it has never recovered; that the said issue of November 2, 1872, promised to reach a circulation of two million copies, but was cut off at one hundred and fifty thousand by these acts of the United States, resulting in a net loss to your petitioners in this one item, of one hundred and fifty thousand dollars, and for subsequent editions of as much more, besides utterly ruining the paper as a journalistic enterprise; that the public press all over the country repeated in their columns these

disgusting charges, made by and upon the authority of the United States against your petitioners, and that their names have thus been made a by-word and a term of reproach everywhere. That Mrs. Woodhull, as a professional lecturer, was, on account of these acts of the United States, shut out of many of the best halls in the country, some of which remain closed against her to this day. That on account of the general impression caused in the minds of the people by these charges preferred by the United States thousands of persons have been deterred from attending her lectures, where she has been permitted the use of the public halls, and that her losses upon these counts are beyond computation. That on account of these losses and of the expenses to which they were subjected to defend themselves in the courts against these charges of the United States, your petitioners have been reduced from comparative affluence and comfort to poverty and distress. That all these losses and distresses to which your petitioners have been subjected were caused and brought upon them by these acts of the United States, and that all these acts were unjust and unlawful, and when brought to trial in the United States District Court (Judge Blatchford presiding) were dismissed as having no foundation in law. In view, therefore, of all these facts, which your petitioners have endeavored justly to set before you, and in view also of the further fact that they have heretofore refrained from making any complaint of these acts of the United States, hoping, but in vain endeavoring, to recover themselves from their effects, they now come before your honorable bodies, and ask for some indemnification for the disasters brought upon them by these acts of the United States; and for their imprisonment, virtually, during the period of seven months, in which they were held in \$13,000 bail to answer to these charges of the United States.

Your petitioners respectfully represent that no sum of money that might be paid to them could ever be compensation for the disgrace and distresses from which they have suffered and are suffering on account of these acts of the United States, to say nothing about the actual pecuniary losses which they have sustained, which they have no doubt were, and they so represent them as being, not less than \$500,000. Your petitioners do not expect or ask to be fully remunerated even for their actual losses, or repaid for their sufferings and disgrace; but they do ask to be relieved by the United States, through the action of your honorable bodies, in the sum of \$100,000, which will enable them to regain some of the comforts of life of which they have been deprived by these acts of the United States of which they have herein made complaint.

And your petitioners, relying upon your sense of justice to grant their petition, will ever pray.

INCIDENTS OF THE TILTON-BEECHER CASE.

TUESDAY, JAN. 11.

At one o'clock recess was taken for an hour, when Mrs. Beecher walked over, and, shaking hands with Mrs. Field and Mrs. Tilton, inquired whether they could live through it. Both ladies smilingly assented, when Mr. Beecher came up and also shook hands with them, and turning to Mrs. Field, said:

"I hope, Mrs. Field, that you will see that this little woman's strength holds out."

To this Mrs. Field replied that she would do her best.

Turning to Mrs. Tilton, he inquired: "Do you sleep well?" as though thinking she might be exhausted by loss of sleep.

To this she replied: "Fairly."

"It's real brave in you to be here."—*N. Y. Telegram.*

COMMENT.

Some would term this gallantry; others, humbug. There is a difference between palavering the world and defying its unjust rulings. Truthfulness is never despicable.

INTERMISSION—WEDNESDAY, JAN. 13.

Mr. Beecher, with a good-natured smile and his usual genial manner, left his own counsel and stepped across the room to the table at which Mr. Tilton's counsel sat, and reaching across it, saluted Mr. Beach, and then shook his hand.

"If," said Mr. Beecher to Judge Beach, laughingly, "if I get out from between the paws of two such lions as you and Fullerton, I'll believe I am innocent, and that is what I came here to find out."

"You forget," said Mr. Beach, pointing to Mr. Evarts, "the Daniel standing among the lions and closing their mouths."

Mr. Beecher placed one hand on Mr. Shearman's shoulder and the other on Mr. Evarts', and remarked in a jocular way, "My lions are very harmless animals." Then, turning to Mr. Morris, he said:

"Let me present myself to you, Judge Morris."

The ex-judge very coldly replied, "Mr. Beecher."

The pastor of Plymouth Church was not to be repulsed in this way, and continued:

"I notice that you lawyers, like preachers, know how to deliver long sermons."

There was a slight tinge of sarcasm in Mr. Morris's tones as he retorted: "Yes, sir; I had a long story to tell."

Mr. Morris was on the point of leaving, when Mr. Beecher again addressed him:

"Judge Morris, you should have come to me for a point or two. I could have 'put you up' to some things which would have made your speech appear very different."

Mr. Morris made no reply, and Mr. Tilton for the first time shot a quick glance, in which mingled hate and scorn were expressed, at the speaker.—*N. Y. Sun.*

COMMENT.

Well may the people on reading this interlude in the play of the modern "School for Scandal" inquire with Shylock,

"Is this the law?"

and well may the *N. Y. Sun* read H. W. B. the following lecture on the frightful folly of such a proceeding on his part:

"Here were three men, his antagonist's counsel, who were all intensely engaged in the work of proving Henry Ward Beecher a seducer, an adulterer, a thousand-fold liar and perjurer, a false friend, and a foresworn, hypocritical minister,

and to this end all were busy in heaping up against him and bringing home to him the evidence of crimes which must crush him in this world and expose him to damnation in the world to come, and yet he coolly goes up to them, attempts to joke with them, compels the most unwilling of them to speak to him, and plays through his little comedy with them as jauntily as though he thought their accusation was a trifle, and the trial in which he is the defendant only a pleasing sort of farce."

The evidence of Mr. Moulton was finished on Monday, the 18th Jan., but his cross-examination is not yet concluded. All admit that his statements have been made with telling effect, and that, for perfect coolness and self-possession he is more than a match for the quartette of H. W. Beecher's lawyers. No new facts, however, have been elicited. Two or three more lady defiers of Judge Neilson's dictum have made their appearance, the last being the redoubtable Miss Bessy Turner, who has graciously condescended to honor the court with her presence.

LOIS WAISBROOKER AND HER PAMPHLET.

Dear Weekly—It was my good fortune to meet that earnest, capable, as well as bold free lover, Lois Waisbrooker, at Newark, N. J., last Sunday, where I went to talk to a few governmental innovators upon the science of democratic government. She is evidently a woman acquainted with hardship, endured in the school of radical reform. She put in my hands, after announcing that she was a free lover, her pamphlet upon "The Sexual Question and the Money Power," with the request that I should read it carefully and write for your independent paper my views of it and its philosophy.

As I am not a book reviewer, I can only say that I listened to its reading last evening with much pleasure as well as instruction; and while I indorse all that she puts forth as correct in philosophy and fact, I would pursue a somewhat different road to accomplish the same result. She clearly proves that money is the god, and man being in possession of this god, woman sells her sexuality for its possession, thus corrupting the offspring, whether in the legal or illegal production, and to prevent this corruption she would place the money god in woman's hands, and thus make her master of the situation. She very urgently appeals to the radical world to come to the rescue—if not to labor, at least to sustain those who do.

My remedy for the corruption of offspring is short and effective—viz., destroy *in toto* the money god from the face of the earth, and make only the producer the master of the situation. Then, if woman produces and can possess what she produces, she can snap her fingers in the face of man, for she is self-sustaining, and need not sell her body for soul for money and its concomitants. How shall we destroy the money god is the question of the age, rather than who shall have the possession of the money god. I have but one answer—viz., destroy all interest of all kind and shape. Make it punishable with death to take interest, and enforce the law to the letter. Thus there would be no lenders, and the holder of money, which is only the representative of wealth, would be obliged to go to work and produce, or he would in time "eat his own head off," as does an idle horse.

But without elaborating my method, I am happy to recommend this pamphlet as worthy of the cause, being full of argument and philosophy in a new dress, which makes it not only novel but instructive, utilizing that much-abused and misrepresented phrase, "free love," for the benefit of the oppressed and suffering mothers of the race. It would be strange, indeed, if out of this long-despised relation of the sexes we should at last find the germ of true salvation. Mrs. Waisbrooker evidently has found a key to knowledge, and thence to blessings for the race; and if we all could come up even to her standard, we should soon find another door opening for us, even into deeper mysteries of the wonderful links that this same sex-relation holds for our progression toward the infinite order of truth and right.

Therefore I say read it; read it, and you will be wiser and better for so doing. Price 15c. per copy.

MADDOX, of Maine.

29 BROADWAY, New York, Jan. 13, 1875.

SAN FRANCISCO, Jan. 8, 1875.

WOODHULL & CLAFLIN'S WEEKLY:

I am unable to learn by your paper the present whereabouts of Mrs. Woodhull. It was stated that she had again gone to Europe. Is this so? There are many here who would like to express their personal sympathy with her, as sister to sister and friend to friend. For myself, I never can forget how deeply she interested me personally—apart from her heroic efforts in her great cause—during her brief stay in this city. Her sad, beautiful face—certainly one of the sweetest faces in the world—is a perpetual memory to me; it haunts me like pictured saints in far-off cathedrals.

It is, alas, a part of the solemn mystery of life that every great soul has its Gethsemane, and that the world's path to freedom lies always over the crushed bodies of her saviors. It will not be, therefore, I fear, in the life-time of Victoria Woodhull that justice will be done her. Yet, why look for justice in a world where the whole order of things is manifestly that of injustice?

Let this brave, long-suffering woman find what compensation she can in having added one more to the long list of the noble army of martyrs of whom the world is not worthy. Mrs. Woodhull's theory may be in advance of the times—for at best we are, most of us, but semi-barbarians; but the times will assuredly grow up to it, and in a purer and better age than this is her memory will be revered and honored in proportion to the injustice and obloquy heaped upon it. In spite of persecution and intolerance the march of humanity must be onward. We shall eventually cast off our present shackles, and, in the natural evolution of things, will emerge at last into the noonday of personal freedom and individual sovereignty.

I trust your readers will take the hint of a correspondent and each inclose a dollar for a New Year's offering to the WEEKLY. Let no one hesitate because the sum is small,

Thousands read your paper, and if each will promptly remit a dollar, it will count up in the aggregate. Many are no doubt, already acting on this well-timed suggestion. The personal friends of Mrs. Woodhull in this city, are I know, moving in this direction, and I trust it will ere long be followed by substantial results.

M. L.

WHY THEY WANT OFFICE.—"The concealed frauds which have been practiced for a long term of years in our alms house," said Mrs. Pearce of Jersey City to the Women's Social Education Society yesterday afternoon, "surpass the rarities of New York Ringism." The Rev. Phoebe Hafford said ditto, and the whole caucus of ladies—Mrs. Gabriel Kent, Mrs. Bronson (the elocutionist), Mrs. Shepherd (the journalist), and Mrs. Cooke (the poet)—added that to ferret out, publish and prevent fraud, cruelty and bad management in the public institution for paupers and criminals, women must be elected with men as Overseers of the Poor.

MISS SARAH ANN COLLINS is the young lady who became famous last spring in the stigmata sensation in San Francisco. She pricked her hands and feet so that they bled, and the deception was regarded as miraculous by many until the exposure came. Miss Collins was married the other day to a wealthy merchant who formed her acquaintance during her mock phenomena.

BUSINESS EDITORIALS.

DR. C. WINTERBURN, No. 101 East Fourth street, gives remarkable astrological readings. Consult him upon any subject.

WARREN CHASE lectures in Oceola, Iowa, January 10; in Winterset, Jan. 16 and 17, at quarterly convention of Iowa State Association; at Cambridge, Iowa, Jan. 24; at Union, Iowa, Jan. 31. Address Colfax, Iowa, till further notice.

PROF. LISTER, the astrologist, can be consulted at his rooms No. 329, Sixth avenue. Address by letter, P. O. Box 4829.

MRS. NELLIE L. DAVIS may be addressed at 235 Washington St., Salem, Mass.

E. J. WITHEFORD, trance and physical medium. Public seances Thursdays and Sundays at 8 P. M., at 409 W. Madison street, Chicago, Ill.

W. F. JAMIESON is speaking during the Sundays of this month in Loomis Temple of Music, New Haven, Conn. He would prefer calls for February and March, in New York State. Address at New Haven, Conn.

D. S. CADWALLADER will answer calls to deliver his prophetic lecture, entitled, "Monarchy, the Road to a Freer Republican Government," before any of the liberal societies North and East; also, if desired, "The Downfall of Christianity," and "From Mormonism to Shakerism." Please address him, 525 West Seventh street, Wilmington, Del.

DR. L. K. COONLEY has removed from Vineland to Newark N. J. Office and residence No. 53 Academy street, where he will treat the sick daily and receive applications to lecture Sundays in New Jersey, New York or elsewhere in the vicinity.

Dr. Slade, the eminent Test Medium, may be found at his office, No. 25 East Twenty-first street near Broadway

CHAS. H. FOSTER, the renowned Test Medium, can be found at No. 14 West Twenty-fourth street, New York City,

AMMI BROWN, D. D. S.—Specialty, operative dentistry and the care of Children's teeth. 145 West 44th st.

THOSE who desire admirable dental work can be sure of obtaining it from Dr. C. S. Weeks, 107 East Twenty-sixth street, three doors east of Fourth ave. Dr. W. is a careful, skillful and honest dentist.—Ed.

REMEMBER that it is by the Erie, Great Western of Canada and the Michigan Central Railroads that the most elegant, commodious and comfortable Pullman Palace Cars are run through between New York and Chicago—the broad gauge trucks of the Erie being changed at Suspension Bridge for narrow ones, and *vice versa*, both carrying the wide coaches of the Erie road. These coaches leave New York from depots foot of Chambers and 23d streets at 7 o'clock, P. M., daily; and Chicago from the Michigan Central depot at 5 o'clock, P. M., daily. Passengers by this route who are going still further West arrive in Chicago in the depot of the Chicago, Burlington and Quincy Railroad, the most popular and best patronized of all the routes leading westward from Chicago. Those who travel this route once will always use it when convenient, and avoid the transfer discomforts and annoyances of other less desirable and badly equipped routes.

The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Wood-	
hull	\$3 00
Constitutional Equality, by Tennie C. Claflin	2 00
The Principles of Social Freedom	25
Reformation or Revolution, Which?	25
The Elixir of Life; or, Why do we Die?	25
The Scare-Crows of Sexual Slavery	25
Tried as by Fire; or the True and the False Socially,	
Ethics of Sexual Equality	25
Photographs of V. C. Woodhull, Tennie C. Claflin and	
Col. Blood, 50c. each, or three for	1 00
Three of any of the Speeches 50c., or seven for ...	1 00
One copy each, of Books, Speeches and Photographs for	
A liberal discount to those who buy to sell again.	

BUREAU OF CORRESPONDENCE
OF THE PANTARCHY.

The increasing number of letters in respect to the nature, purposes and prospects of the Pantarchy, suggests the propriety of organizing a bureau for the purpose of answering such and similar inquiries. There are two other kinds of letters: the first touching social difficulties, and asking for advice or consolation; the others asking information on matters of reform, spiritualism, unitary life, the new language, and the like.

To serve this great want, THE BUREAU OF CORRESPONDENCE will undertake to answer ANY QUESTION (admitting of an answer) upon ANY SUBJECT. If the question is of a kind which the Bureau is unable to answer, the fee will be returned.

The fees charged are: For a reply on postal card to a single inquiry, 10 cents; for a letter of advice, information, or sympathy and consolation, 25 cents. In the latter case, the letter of inquiry must contain a stamp, for the answer. Newspapers inserting this circular, can avail themselves of the aid of the Bureau without charge.

STEPHEN PEARL ANDREWS.
THEODORA FREEMAN SPENCER,
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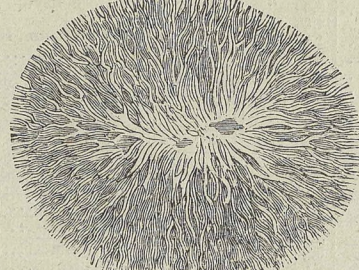
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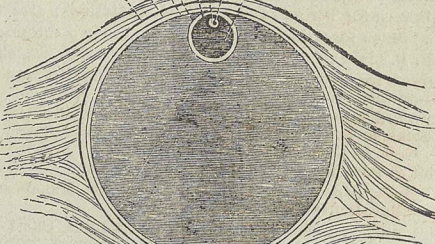
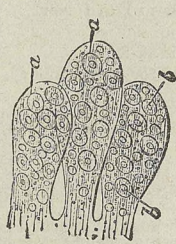
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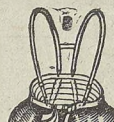
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